

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cents



Mary hath
been taken up
into heaven:
therefore do the
angels rejoice:
and with one
voice offer high
praise to Him,
alleluia.

Views of the Month

Surveys on Africa Projected

NAIROBI, Kenya—The Royal Commission on Land and Population in East Africa, the Troup Commission, and British Colonial Secretary Oliver Lyttleton have been submitting reports which will eventually go into a vast and detailed survey of this troubled country. The Mau Mau raids, violent expressions of racial tension, are rooted in the poverty of the land and its people, and it is the nature and extent of this poverty, with proposals for remedial action, that will form the body of the survey.

IN THIS COUNTRY the Twentieth Century Fund, a non-profit research and educational foundation, is planning a three-year study of the peoples, countries and resources of Africa, its problems, its international importance, and its possible future. The Fund's team will start its work here in the fall and go to Africa in 1954.

New Bishop Hard at Work Already

BAY ST. LOUIS, Miss.—Bishop Bowers, S.V.D., whose consecration in April was the subject of a feature story in this paper last month, officiated at the ordination of two alumni of St. Augustine's Seminary here on June 24th. The Bishop is now on an extensive tour of this country before leaving for his diocese on the Gold Coast in September. Perhaps some of our readers will be fortunate enough to see him!

Housing and Police Programs Go Forward

NEW YORK, N. Y.—The new rent law will give New York the chance to do "the biggest face-lifting job ever imagined," according to State Rent Director Joseph D. McGoldrick. He said that it would take at least 50 years to correct present slum conditions, and that consequently the State Rent Commission was insisting on "a high standard of maintenance and service" by landlords in order that no more slums might be created. "We're going to get tough," he added. Mr. McGoldrick has his problems. The drastic slash in housing appropriations by Congress has stymied much of the public housing in almost every city in the U. S. Public housing is no cure-all, but it's certainly a big help. Write your Congressmen—today!

NEW YORK'S Police Department is in for some "face-lifting" too. It's going to go to school. A training course on Human and Racial Relations is being conducted at the Police Academy, and eventually the city's entire force will go through it. Commissioner George P. Monaghan and Dr. William Jansen, Superintendent of Schools, with their Advisory Committee, issued a statement that they believed that this program would "result in better understanding and appreciation on the part of both police and the public... (which) will result in greater respect for the law."

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Vital Court Decision in Chicago

Judge Berkowitz Rule for Social Justice

ON THE NINTH OF JUNE, in crowded Cook County, Ill., Superior Court, Judge Jacob Berkowitz ordered that the case of Western Springs, Ill., vs. Dr. & Mrs. Arthur G. Falls be dismissed and that the defense motion, i.e. the allegation that Dr. Falls' property was being condemned because of his race, be upheld. To us, this was probably the most important court decision upholding property rights since restrictive covenants were declared unconstitutional by the Supreme Court of the United States in 1948.

The village of Western Springs is an all-white community of about 7,000 upper middle income home owners. In April of 1952 Dr. Falls, Chicago physician and surgeon, and his wife, Lillian Falls, prominent social worker, purchased property in this community and tried to obtain a building permit. They were subsequently asked to attend a meeting at the office of the Commission on Human Relations to speak with three members of the Forest Hills Association of Western Springs, an association of home owners in the immediate neighborhood of Dr. Falls' \$50,000 proposed home. Sometime in September this group had been advised that the only "legal" means of keeping Negroes out of Western Springs was to talk them out of it or have their property condemned. At this meeting every effort was made to dissuade the

D. C. Restaurant Case Decided Supreme Court Upholds Anti-bias Law

THE MURKY CLOUD OF DISCRIMINATION which has hovered for so long over our nation's capital has been lifting little by little in the past two decades, and now it is safe to say that the light of true justice and honor is dispersing it substantially.

On June 8 the Supreme Court, by unanimous (8-0) decision, declared that the city's anti-segregation law, passed in 1873, was still valid. This law forbids restaurants, cafes or bars to discriminate against customers on grounds of race.

The Court's ruling has greatly strengthened the cause of social justice for the whole country, and we do not doubt that the influence will be felt abroad as well. Though discriminatory practices may be worse in other parts of the country than in Washington, the scandal caused by such practices in the capital may well be greater than all the others together. Diplomatic and other visitors have frequently noticed, and commented upon, the wide gap between principles and actions which the city has heretofore demonstrated. Consequently we are thankful for the

triple effect of this decision: first, that our fellow-citizens may now enjoy more of their rights without fear; second, that the nation's moral health will thereby be strengthened; and third, that our brothers in other lands will see that one of the qualities of our democracy is the ability to admit and correct our faults.

Decision Taken Calmly

FEARS THAT unpleasant incidents might arise appear to have been unfounded. A few individuals and groups expressed disappointment, but according to John S. Cockrell, executive secretary of the Washington Restaurant Association, the general reaction has been more one of relief that the case, which has been struggling through the courts for three years, was settled at last. The Washington Hotel Association volunteered the opinion that public rooms in hotels fell under the ruling and that its members would abide by it. This opinion was corroborated by the Corporation Counsel. The law does not apply to hotel accommodations or theatres, but many advances have been made

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November 29th, he was offered \$5,125.00 for property he purchased for \$7,500.00 and he was given until noon of Monday Dec. 1st, to comply. The village of Western Springs seemed extremely anxious to acquire this one particular portion of the condemned property. With the exception of one quick claim deed, which was never filed at the Recorder's office, no attempts, other than options, were made to acquire the remainder of the site.

Judge Berkowitz said that the village wished to remove Dr. & Mrs. Falls because of their color and ruled that it was a clear abuse of legislative power. He stated further that, "if the commission is allowed to take this

*Those Who Instruct Others to
Justice Shall Shine As Stars for All
Eternity.*

In November of 1952 the park district resolved to take the parcel of land described in the petition. A half block to the north of this site is a well-equipped 26-acre park and there are several smaller parks in the vicinity to the south of it. The land in question has a large drainage ditch running through it, making it most undesirable as a children's play area.

Strong Statement by Judge

The court held that Dr. Falls did not receive a bona fide offer for his land. In late afternoon,

land it will be a tribute to hate and intolerance in this particular area and I'm sure none of us would want our little children playing on it." He felt too that it was time for all of us to experience the "privilege of fraternity and brotherhood under the Fatherhood of God, and live the true spirit of America."

It was a tremendous and impressive statement. I wish every paper in the United States had carried it on the front page. Without irreverence to Abra

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

4233 SOUTH INDIANA AVENUE
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Love Recognizes No Barrier

A SOCIOLOGY PROFESSOR testified at a hearing in Chicago recently that while investigating conditions in a certain house he had found in an attic an old man who had no shoes but only rags around his feet. The professor did not believe that this man should be allowed to dwell in such a high-class neighborhood. The professor's attitude is becoming more common. Christians should realize that such an attitude would not please Christ in whose parable Dives was condemned although his attitude to Lazarus was merely to ignore him, not to chase him from his gate.

People in comfortable circumstances seem to want to wall out not only the poor but all who differ markedly from themselves. This is expressed in the McCarran-Walter Immigration Act and real estate segregation. Such forgetfulness of "the law of human solidarity," as our Holy Father calls it, leads to tragic results even in this world.

Overpopulation and starvation exist in some states or countries alongside regions where surplus foodstuffs are stored up to overflowing or allowed to rot in the fields. Good land is allowed to lie idle in one country for lack of help while in other countries skillful farmers starve because of poor soil, insufficient land or drought. For war tremendous loads of men and supplies are transported. But it is considered a sentimental luxury to make such efforts to save lives.

HATRED GROWS IN THE HEARTS of the poor in countries such as Italy or Japan for those countries which exclude them and refuse them help unless it is bought, like the wheat that we sold to the starving people of India. The more well-to-do hate us because of the American racism expressed in the unjust quotas for colored people in the McCarran Bill. These hatreds do not make for a more peaceful world.

World leadership in the economic field has come to us and we can no longer think comfortably only of our own rich country, although there are still great improvements to be made here. We must sincerely cooperate with other nations to serve the welfare of the world, not merely our own profit. Respect for other people and their ways is needed, realizing that they may know better than we what is best for their country, whatever the color of their skin may be. That may mean that we withdraw our support from white colonial powers in suppressing Asian and African people. We may learn a great deal in seeing how a spiritual people like the Indians deal with Communistic materialism. And we may learn a lesson in humanity by realizing that they also class us as materialists.

HOPELESSNESS AT THE VAST COMPLEXITIES of the international situation and withdrawal is not the answer. Each one of us can help the mutual love and service of the world family of God in many ways:

1. We can write to our Senators and Congressmen to liberalize the McCarran-Walter Immigration Act and to lower tariffs.

2. We can try to meet people from other countries who are studying or working in our communities. By showing them Christian hospitality we can increase their love for Americans. And we can learn many good things about them and their way of life to pass along to our friends.

3. We can sponsor immigrants or help them when they get here by teaching them English or serving them in some other way.

4. We may get a government position or one in the missions of a foreign country and show respect and interest in the people there by trying their way of life instead of walling ourselves up into an American colony.

5. We may correspond with people in other countries. Write to us if you would like names of people.

6. We may read books by foreign authors.

7. We may send CARE packages. We have addresses for these also.

America has come out of its shell into the world. Let's not make ourselves ridiculous by trying to crawl back.

Human driftwood is plentiful enough, but all too few are those who stand on the shore ready to gather it up. The sick and the poor are not the only ones deserving of our charity; there are the snubbed, the strayed, the left behind, the lonely. There are also those who may not deserve our charity, but who nevertheless require it: the imposters, the ungrateful, the tiresome people who make capital out of the generosity of others, the thrusters, the bores, the thoughtless. The more it costs us to display our charity, the more directly it is charity done to Christ. If it costs us our comfort, it is far from worthless; if it costs us our time and energy it is better still; if it costs us something in the way of shame and shyness it is certainly leading us in the way of saints; if it costs us our reputation it is best of all.

—Dom Hubert Van Zeller in

We Live With Our Eyes Open (Sheed & Ward)

Our Lady of Africa



Photograph of a painting by Sister Mary of the Compassion, O.P. The original was bought by Rev. Anthony Vader of Chicago while it was on exhibition at Memphis, Tennessee, this spring.

For the Best In

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Not As Easy As You'd Think

SOME TIME AGO I happened to mention in a thank-you letter to one of our friends here in the city that we were doing quite a bit of work with the Illinois Committee for Equal Job Opportunities. She wrote back, volunteering to help. So I sent her several of the petitions addressed to Governor Stratton and some explanation of the type of bill the committee would like to see passed—definitely enforceable.

She called some time later, to say that she had not had nearly as much success as she had thought she would have in getting people to sign the petition and contribute. She said she was amazed that so many of her friends whom she had thought were very Christian in their attitudes had balked at signing. She wanted more material to read so she might be able to convince them, but she didn't sound very hopeful. She ended by saying something like this: "You know, I'm beginning to see what you people are up against."

The CEJO bill has just passed the Illinois House by a substantial margin, but it has yet to pass the Senate, which killed a similar bill two years ago. So there is still plenty of work to be done.

—Ann Stull

Church of Our Lady of Lourdes

RAJAKEMBIRAM

Via Manamadurai, (S. India)

For favour of publication.

Dear Friends,

The village of Rajakembiram has about 700 Catholics, as many Muslims and about 500 Hindus. They are mostly poor ryots trying to earn their livelihood either by growing paddy or cultivating beetle-gardens. But for some partial crops in some years, cultivation has been a failure for nearly a decade due to failure of monsoon rain. This year has been particularly bad due to the continued drought; and the attempt to cultivate has only augmented the debts. Migration overseas was a relief in former years; this only outlet is closed to us due to political circumstance.

Dear Friends, if you are not in such a bad plight as we, thank God for this blessings, you cannot better show your gratitude to God than by helping his poor in need. We shall be thankful for any help you will be pleased to give and we pray that He returns you a hundredfold.

(Rev. Fr.) S. Irudayam,
Church of Our Lady of Lourdes,
Rajakembiram, Via Manamadurai,
S. India.

READERS WRITE

Want to Pray or Work with Benedictines?

St. Maur's Priory
South Union, Kentucky
(near Bowling Green)

Dear Friends:

We would like to invite your readers to our summer retreats. Here are the details:

1. Retreats open on Friday evenings at 8 p.m.
2. Retreats close on Sundays at 4 p.m.
3. Inability to contribute the usual offering is no obstacle.
4. Retreats are on July 10-12; July 24-26; August 7-9; August 21-23.

5. Specify which retreat you wish to attend to:

Director of Retreats, St. Maur's Priory, South Union, Kentucky

We also extend an invitation to volunteer workers who would like to spend some time with us in assisting in renovation of the old Shaker buildings—carpenters, plumbers, electricians, and anyone who would like to learn the art of tuck-pointing.

You know that we shall be grateful for any help you may offer. To all of you we wish the special blessings of the Holy Spirit for continued success in His vineyard.

Rev. Harvey Shepherd, O.S.B.

SERINCO Publishes Interracial Prayer

THE SOUTHEAST INTER-RACIAL Commission, usually shortened to SERINCO, has published a prayer which we hope will be widely received and recited. It bears the imprimatur of Most Rev. Joseph F. Rummel, Archbishop of New Orleans. This prayer should greatly promote brotherly love in thoughts, words and actions wherever it is taken to heart, not only in interracial relations but in those between nations, members of families or other persons. Here it is:

O God, my heavenly Father, Whose love created me and all other children of men as members of one human family, all different yet all sharing the same nature and destiny; give me the grace this day to act with the kindness of Your love towards those I am most tempted to condemn, ridicule, despise or hurt in any way, so that in serving them, I serve not self but You, through Jesus Christ, Your Son and my Brother, in Whom we are all one. Amen.

A College Student Says:

"The week I spent with you last summer was one of the most wonderful experiences in my life. Throughout the week, the predominant impression in my mind was the peace and charity in our little Christian society. That week I learned much in living the Church's liturgy, especially through the daily Mass and recitation of Prime and Compline. I learned more fully the meaning of Catholic Action and especially the apostolate of Friendship House. The work and the recreation, the lectures and the abundant discussion taught me that living in an interracial society can and must work in our American way of life. The week taught me much. I shall never forget it."

ATTEND A
FRIENDSHIP HOUSE
SUMMER SCHOOL
(See page 5 for details)

Australia: A Successful Negro

by Betty Delaney

NEW ORLEANS, LA.—(Special)—Australia washes dishes in a small hamburger joint here. In her own way she is a successful Negro. She will never trek to the North in search of illusive freedom and great opportunities. Nor will you find her tearing out her heart and her brain in the bitter cry of a Richard Wright.

She learned early how to make the perfect adjustment to her life in the South. And if to an outsider it looks like a tight-rope balancing act, one can only admire her technique—and applaud.

She's the indispensable type. Her dishes sparkle. When the waitresses bring in their young offspring, they are handed over the counter to Australia's voluminous embrace. The customers know her and when a waitress is too busy they'll take a cup of coffee she jerks for them even though it's an understood taboo that dishwashers don't go behind the counter.

NOT A BAD LIVING, EITHER

SHE ALSO TAKES a few tips from the waitresses for making coffee and little favors she doesn't have to do. She takes what she can, in fact, in a pleasantly subtle way that makes you smile.

But the thing about Australia that enables her to move about with amazing nonchalance in a white world is this balancing pole: she never goes too far; she knows just how far she can go.

MARY NOW, MARY DIDN'T KNOW her act. And Mary didn't last long. The customers didn't like Mary. They would ask me, "Say, is that dishwasher white or colored?" because you couldn't tell by looking, and you couldn't tell by the way she acted.

The waitresses didn't like Mary because when they asked her to fill the creamers she might say, "You do your work and I'll do mine." And when she came through with the dishes she expected you to let her through. "Acted like she was white!"

One morning they told her she didn't have to come back, they had somebody to take her place. Mary couldn't figure it out. She told me, "I just ain't got any luck, that's all. Seems like it always happens to me this way."

I ASKED AUSTRALIA, "Does Mary need her job?" "She sure does—three kids and her husband dead."

The crew carried on about it for days, all thinking up their grievances, even though nobody was arguing with them. There were only two people there who thought they did Mary an injustice... the colored dishwasher and a Yankee. Both of us knew our place, and we didn't say a word... not out front at any rate.

STREETCAR NAMED HOPE?

The editor wanted me to get a story about segregation on the streetcars. Well, the streetcars have been here an awful long time. But "Progress" says the streetcars must go. And, as fond as the New Orleanians are of them, they are a disappearing institution.

So as it appeared obvious to me that the streetcars would be gone long before brotherly love pushed out segregation, I didn't see much of a story in it. The obnoxious wooden signs will no doubt rest in peace with their solid antique cars.

The editor suggested I interview some streetcar conductors. Well, I asked around, and nobody knew any streetcar conductors they could guarantee weren't prejudiced (I was still looking for good news). So I thought I'd ask my oracle, Australia.

"Australia, does it bother you when you get on the streetcar and have to sit in the back?"

SHE GAVE ME A SHREWD LOOK and a shrewd answer. "... People don't pay no attention to those signs anymore. You see white folks sitting back of the signs. ... Conductors don't pay any attention."

"Yes, but what would happen if you sat up in front of the sign?"

"Well, then the conductor would come up and change it," she said positively.

"You think you'll ever get rid of the signs?"

She shrugged and shook her head with such finality that there and then I gave up the streetcar story, because I knew it wasn't going anywhere.

NO, THAT WOULD BE PUTTING the cart before the horse in this town. Changes must and will come. And are

coming. But our Southern neighbors, and particularly our Catholic brethren, are working from the organic center of the trouble. Streetcars are only the outer peeling on the inner core of the mysterious growth that keeps apart Negro and white members of Christ's Mystical Body.

The action that is underfoot here against segregation can be compared to the action of grasshoppers on a hot day in August in a field of ripe wheat.

YOU LOOK OVER THE FIELD of wheat as a whole, and it looks like a solid mass which would stand before the wind and rain and sun. But while you are looking at it, you do not see that the whole field is alive with millions of little grasshoppers, steadily and inevitably consuming the proud and defenseless wheat as it stands on the stalk.

You cannot see them, but if you listen closely you can hear the sound of their gnawing. At first it is almost imperceptible, but it seems to grow steadily louder and louder to a deafening roar as you behold the truth.

There is a mass of isolated people throughout the South who have changed their thinking... living in the context of old institutions and under the cover of accepted traditions. They are influencing their milieu, very quietly.

The South is ready for the harvest.

A WORKER SAYS:

"Your recipe of one part school, one part work, and one part summer resort was just what this wandering wayfarer in the world needed to recoup soul and body. Till next summer!"

ATTEND A FRIENDSHIP HOUSE SUMMER SCHOOL

(See page 5 for details)

Christ's Body Hurt

THE MYSTICAL BODY, Christ upon earth, suffers continually from contempt and persecution by those who hate it. Yet it suffers far more from those among its own members who, claiming the Church as their own, yet turn against their fellows and inflict, as it were, a kind of self-torture upon the whole Body.

The citizens, including Catholics, of North Carolina have made slow but steady and increasing progress toward the betterment of race relations in their state in the last few years; we have often printed items concerning interracial church and civic groups, court decisions against bias, appointment or election of Negroes to civil posts and other indications of the good will and right ambitions among its people. But these have been, almost always, small items, not attracting much attention and probably all too soon forgotten. Now a small town some 40 miles south of Raleigh has attracted, on one Sunday morning, a bigger splash of newsprint than dozens of these small notices. Newton Grove has had two Catholic churches, one for colored and one for white parishioners who number together less than 400 souls. When Bishop Vincent Waters of Raleigh, following his well-tried policy of racial integration in his diocese, ordered the two churches merged and came down to see that it was done, he let himself in for a hard time. Angry white parishioners threw rocks at the church, manhandled the two priests who were present and harassed the Bishop with threats, abuse and even curses. The Bishop talked to the trouble-makers and the priests and two deputy sheriffs calmed and dispersed the crowd, but the damage was done. Another wound had been inflicted on the Body of Christ.

What can we say? How many times we have quoted that saying, "Whatever you do to even the least of these my brethren, you do to Me." How many more times will it appear in this paper before the little items become big, and the violent sensation stories disappear from all headlines? Let us at least remember that it is the many small items that are important, not the occasional big splashes, which often concern, as in this case, isolated instances involving relatively few people. The Newton Grove incident will soon blow over, while the work of Bishop Waters and others like him will continue to grow in scope and influence.

White Victim of Jim Crow Weeps

MARY AND DAVID have been living in Park Manor, Chicago, for about one and a half years. When they first moved in, some of their white neighbors refused to have anything to do with them, particularly a neighbor two doors away, who ignored even charming David Junior.

But after a time she proceeded to make overtures to little David, and sent him candy and cookies. Mary took him over to thank the lady, and found her in the midst of packing boxes—and tears. She sat Mary down and refused to let her go while she unburdened herself as to how terribly sorry she was to be leaving the neighborhood... she had never expected to like her new neighbors so... but now the house was sold, and they had to move.

This was the second such incident the Jameses knew of. David mentioned it to an assistant at their parish, and the priest said that they heard many such tales—in fact, many former parishioners who had fled before the "invasion" were trying to buy back into the parish.



Housing Project Church Dedicated

Cardinal Stritch at dedication of the church of Our Lady of the Gardens at 940 E. 132nd Street at the Altgeld Public Housing Project in Chicago, Ill.

Our Purpose



THE PURPOSE of the Catholic Interracialist is

A. TO REAFFIRM both the human dignity and rights of all men and the profound unity among all men established by our common Creator and Savior and our common Brother.

B. TO HELP Friendship House's practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and white, have for that reason been degraded.

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4233 S. Indiana Ave.
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New House to Open

BIG NEWS THIS MONTH on the Friendship House scene is the fact that plans are afoot to open a new center in the fall. Late in the winter, *Bishop Greco* told us that he would be interested in having us come to work in Shreveport, Louisiana. Recently, the Council of Friendship House, made up of Catherine de Hueck, foundress of the movement, and workers from the four present Houses in the United States, voted to accept the Bishop's invitation, and to send several workers to Shreveport in October.

His Excellency's words are encouraging. He states, in a letter to us, "We will be happy—in fact privileged—to have you inaugurate your program in our diocese, and it is most reassuring to know that the decision was unanimous for the establishment of 'Friendship House' in Shreveport." At the same time, he sent his blessing upon our work, and particularly upon the new establishment in Shreveport.

Because we struggle along, often short of both workers and funds in the Houses we have already begun, it may seem strange that we are accepting, so joyfully, this opportunity to spread our work. A Bishop's word, however, is to us an indication that we are to begin, enthusiastically and trustfully knowing that God in His Providence will show us the way and give us the means.

We will come to Shreveport, not as strangers, but with a core of interested friends ready to welcome us. A year ago, a Shreveport couple, Mr. and Mrs. Joseph Daniels, visited Chicago and worked at Friendship House for several weeks, in order to learn more about our program. Their interest, and that of Father Joseph Gremillion who has long been active in Louisiana on the social justice front, will be a great help, we are sure, in setting up our work for Christ's justice and love in a new city.

IN APRIL, an interracial committee of 200 Shreveport citizens issued a 33,000 word report—the result of a three year survey of Shreveport's Negro community. More than 1,000 Negro and white workers took part in the venture, at one time or another during the three years. The study is the first of its scope and kind in the United States, though smaller, similar surveys have been made in Jacksonville, Florida, and Greenville, North Carolina.

One of the best results of the survey is that it brought about the creation of a permanent interracial committee to function continuously in seeking solutions to the problems revealed—the first permanent committee of its kind in a southern city. Mr. Paul F. O'Brien and Mr. E. Bernard Weiss, both well-known for their civic activities throughout the state of Louisiana, are co-chairmen for the continuing program.

The survey itself was gratifying, the Shreveport Times observes, in the progress it shows in educational and recreational facilities in recent years. But it pointed to problems in all fields that are still unsolved, and puts particular stress on housing and sanitation conditions. In the large program the Committee has set for itself, Friendship House hopes to work in a small but effective way.

LAST JANUARY, looking over our work in four cities, we felt that we might be ready to begin another center this year, if an opportunity presented itself. We began praying for the opportunity. The answer came, we are sure, in Bishop Greco's invitation. Now we are directing our efforts and our prayers to finding all the ways that we can to make a real contribution to the work that has already begun in Shreveport. We will be grateful for the interest and prayers of all our readers, who have helped us so much ever since our first House opened.

—Betty Schneider

Are you planning your school lecture series now? Give your students a chance to learn about the Lay Apostolate by inviting Betty Schneider or a speaker from your nearest Friendship House to speak at your school. Write to Miss Betty Schneider, 4233 S. Indiana Ave., Chicago 15, Ill., or your nearest Friendship House for details.



Betty Schneider, National Director of Friendship House, speaks before Catholic student body.

AROUND FRIENDSHIP

FRIENDSHIP HOUSE OF HARLEM
34 W. 135th St., Box 16
New York 37, New York

Heat, Housing, and Visitors

SUMMER ALL OF A SUDDEN. The streets seethe with people; chairs two deep line the five-foot square before apartment buildings, and people 'spell' one another all day and late into the evening. This is the soda-pop and popsickle era, and all the children know it. Lots of little ones are daily visitors to the clubroom; yesterday they had great fun with some new tops brought in by the Dominican Sisters who work with the sick poor. The older kids have been laying plans to go swimming; Miss MacDonald (Mary, that is) is asked for minute by minute, since she's to take the children to the Boys' Club pool tonight. She's overwhelmed by her popularity at times like these.

Pentecost is a beautiful time of year, the maturing of all Christians through the working of the Holy Spirit. On Pentecost Sunday, the Vols and staff had a Communion breakfast, at which Dorothy Day spoke—spoke out of the fullness of her dedication to fully living the Christian life. It is like coming up to a familiar beach-head after a long storm to have her reassure us of the need for a total dedication to the Work of God in each day. Poverty and owning, war and peace—words that take on deep resonance and really personal application. Now we can "thank God 'hat we live among present problems," as Pope Pius XI advised.

Visitors, many old friends, have been coming. Father Francis from St. Charles Borromeo spent one of his precious free

afternoons with us; Father Fred McTernan, Frank Gannon, a new friend from Threefold Farms at Spring Valley.

Mrs. Vermell Grier had a tea for Friendship House at the Y.M.C.A. last Sunday. It was a pleasant, gracious afternoon; our friend, Timi Martin sang and we were so happy to hear him again. For the first time we heard Miss Fields sing; she's planning a concert to be given at St. Aloysius Church shortly. There were also paintings by Cyril Butler and some charming recitations by Mrs. Grier. We are very grateful to her for the afternoon.

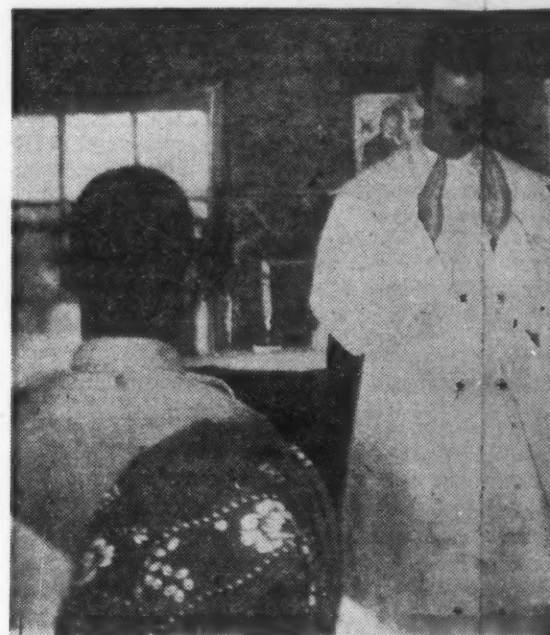
And Housing Again

"BE IT EVER SO HUMBLE" runs in the head when I think of the tight squeeze on housing for the people of the first demolition area of the housing project on whose site we sit. Some of the places are too "humble": dirty, junk-filled, defective plumbing (small floods from the top floor down), holes in walls and ceilings, electricity out of order, locks off doors, etc. Oddly enough, this isn't exaggerated and incredibly awe-full to view even after you've been told of such situations. They are the sort of places that tenants are invited to occupy so that their present apartments may be razed for the housing project. In itself the plan is good, but in operation it is causing hardship, worry, illness, to

(Continued on Page 8)

WOULD YOU LIKE COPIES of the Catholic Interracialist to distribute at meetings?

We have back numbers of the *Interracialist* which could be used as a convenient form of introduction to Friendship House, its aims and activities. If you would like a bundle of them to distribute at your church, community, PTA, or other meetings, we will send any number you like. One cent (1c) apiece—100 for 95c—500 for \$4.00. Write Catholic Interracialist, 4233 S. Indiana Ave., Chicago 15, Ill.



Rev. Edward Dugan, chaplain of Bl. Martin offers Mass in the chapel of Bl. Martin

Spend a Week at a FRIENDSHIP HOUSE SUMMER

For the man or woman who wants to of brotherhood . . .
 For the Christian who asks, "Is the Mystical Body?" . . .
 For the apostle who wants to restore Learn from experienced priests and

MARIA LAACH FARM, Burnley, Vt.
 For reservations and further info: Sobotka, St. Peter Claver Center, Washington 4, D. C.

Among the guest lecturers

JULY 19-25
 Margaret Garrity, social action Catholic Welfare Council
 Betty Schneider, national director

August 16-22
 John J. O'Connor, Georgetown University, Terracial Council of Washington, D. C.

BLESSED MARTIN FARM, Montgon
 For reservations and further info: Ryan, Friendship House, 34 W. 37, N. Y.

Among the guest lecturers

August 9-16
 Ed Willock, writer, former editor
August 23-30
 Patricia MacGill, Young Christian House volunteer

CHILDERLEY FARM, Wheeling, Ill.
 For reservations and further info: Dolan, Friendship House, 4233 S. Indiana Ave., Chicago 15, Ill.

Among the guest lecturers

August 9-16
 Rev. Daniel Cantwell, chaplain of House, Catholic Labor Alliance, David McNamara, civil rights department, Human Relations of Chicago
 Betty Schneider, national director

COST: \$25-\$35 a week (according to room, meals, etc.)
 includes tuition, room, meals. A few available. Write for details.

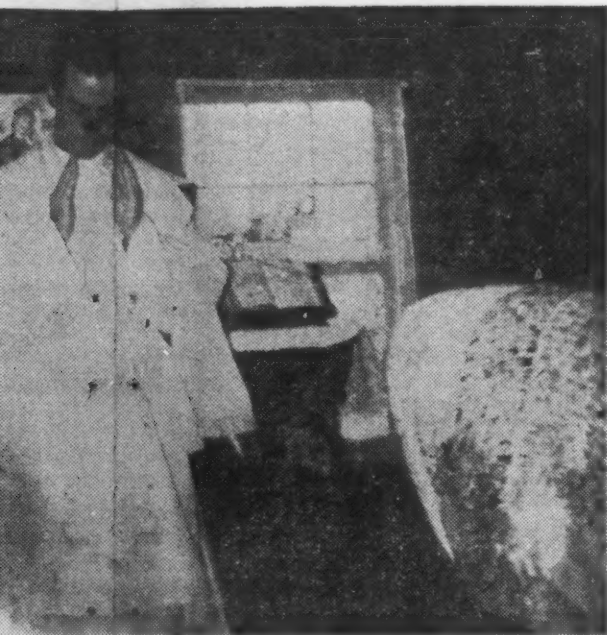
ANYBODY HAVE AN EXTRA VOLUME?

We could use one in our gym for use as a vacation school, and all year round in the library.—Chicago Friendship House.

Be a Visiting Volunteer

Visiting volunteers spend from one to three months at Friendship House, working on the same basis as the staff. They are a great help, and we are always glad to see them. If you like to give us this kind of help, get in touch with the Friendship House you wish to visit.

FRIENDSHIP HOUSES



gan, chaplain of Harlem Friendship House, chapel of Bl. Martin Farm, Montgomery, N. Y.

at a HOUSE SUMMER SCHOOL

man who wants to know the true meaning of life... who asks, "Is there a color line in the world?"... who wants to restore Christ to the world... experienced priests and laymen...

FARM, Burnley, Va.
For further information, write Virginia Peter Claver Center, 814 7th St., SW, D. C.
Among the guest lecturers:

ity, social action department, National Council
er, national director of Friendship House

nor, Georgetown University, Catholic In-
cil of Washington, D. C.

N FARM, Montgomery, N. Y.
For further information, write Mary
hip House, 34 W. 135th St. New York

Among the guest lecturers:

riter, former editor of Integrity magazine

ill, Young Christian Workers, Friendship

RM, Wheeling, Ill.
For further information, write Mary
hip House, 4233 S. Indiana, Chicago 15, Ill.
Among the guest lecturers:

antwell, chaplain of Chicago's Friendship
e Labor Alliance, Peter Maurin House
ra, civil rights department, Commission on
ns of Chicago

er, national director of Friendship House

**week (according to ability to pay) In-
m, meals. A few free scholarships are
for details.**

WE AN EXTRA WATER COOLER?

in our gym for use during the coming all-day
all year round in fact. Kids get awfully
ndship House.

a Visiting Volunteer!

ees spend from a few days to a few
ip House, working without salary on the
staff. They are a valuable help at the
always glad to see them. If you would
kind of help, get in touch with whichever
ou wish to visit.

ST. PETER CLAVER CENTER
814 7th St., S.W. Washington 4, D. C.

The Farm Flourishes

THE 90-ODD MILES between Friendship House in Washington and its rural counterpart in Burnley, Virginia, have been well traveled this summer.

Charlie Slack, in charge of Maria Laach Farm, and staffer Frank Broderick carried on all summer with the able help of some good volunteers. There has been much repair work, gardening and general maintenance work for all hands.

We were able to hold three Camp weekends this summer for our girls' groups and our Boys' Club. Although the children were models of deportment, their enthusiasm was too much for the older heads, who vowed never again to look a cow in the face.

Father Cantwell, Chaplain of Chicago Friendship House, conducted our annual seven-day staff retreat in Burnley last month for the New York and Washington Friendship Houses. Our thanks go to Volunteers Valerie Johnson, Madeline Freund, Bob Rocheleau and Tom Hadden who relieved staff workers from work detail during the retreat. Every available weekend has been devoted to work or study. Father John Kelly of the National Confraternity of Christian Doctrine came down for the first study weekend. Father Weller, long time friend of Friendship House and well-known liturgist, visited us several times. Plans are being made for new improvements on our chapel and the

barn is being painted.

Highlight of the summer will be sessions of the interracial summer school which will take place July 19-26 and August 16-23. Old-time volunteer Father John Sheehy of Grand Rapids, Michigan, and Margaret Garrity of the Social Action Department of the National Catholic Welfare Conference will be present at the July session. Study weeks include talks on the liturgy and discussions of social problems, especially race relations.

Additional students and workers for our summer school and work and study weekends are very welcome. Write to Virginia Sobotka, 814 7th St., S. W. for details.

CHICAGO FRIENDSHIP HOUSE
4233 S. Indiana Avenue
Chicago 15, Ill.

To Live and to Work

A PLACE TO LIVE and a job—two essentials that most of us take for granted. When we lose either, however, we wake up to the fact that they are very important. We have talked a good deal about the housing shortage and the high rents in Chicago, especially on the South Side, but a few weeks ago we became more personally concerned.

An oil tank exploded, throwing oil and flames over part of the house where three of our staff live. The flames broke through the windows and the fire spread inside quickly. Before the fire department had time to get there the fire had almost completely destroyed the clothes, books, furniture, etc., that were in the two rooms where Stella Werner, Alice Collins and Mary Dolan lived. The heat, smoke and water also damaged a large percentage of the things in the rest of the house. Fortunately everyone got out safely and the fire department did keep the fire from spreading. But in those few short moments we had three staffworkers roomless, and Mr. Thomas and his

daughter Vera Thomas were forced to move in with friends, their lovely home now unlivable.

Temporary space was found for the three staff members for a few days, but then began the task of looking for a room. We needed something close to Friendship House and, of course, as cheap as possible. Everything we saw was at least \$3 a week more than we were used to paying. Most of the time, however, we didn't get as far as discussing the rent. The room would already have been taken by someone else before we arrived.

We had hunted for rooms before, of course, when any of our neighbors asked our help in finding a place to live. We had seen how difficult it is to find a place where they will take children or where the amount of rent leaves something for food and clothes, but I'm ashamed to say that it had never struck home as much as it did now.

We have heard the fire siren numberless times this past winter, and later read of fire gutted buildings and forty, fifty or a hundred people homeless, but I

BLESSED MARTIN FRIENDSHIP HOUSE
3310 N. Williams Avenue Portland 12, Oregon
N.A.A.C.P. Youth Councils Spread
Trappists Plan Oregon Foundation

BOB HERNDON, YOUTH CHAIRMAN of the Executive Board of Portland National Association for the Advancement of Colored People, as guest speaker at our Forum, explained how the NAACP Youth Councils had been organized in high schools and colleges. He pointed out that racial and minority tensions are felt at an early age and the seed of the problem is sown at this time. The first Youth Council was organized in Baltimore in 1936 and now they number 200 (with 20,000 members), 400 in high schools and 125 in colleges with representation on all the major campuses of the U. S. The Councils are divided into committees pertaining to legislative, educational and social programs.

The Portland Council, with 75 members and rapidly growing, was organized in December, 1952 and is making a remarkable contribution in influencing home, family and school relationships; in preventing juvenile delinquency; and in encouraging civic responsibility. This was highlighted particularly when Grover Campbell, President of the Portland High School Council and Vice-Chairman of the Legislative Committee, appeared before the State House Judiciary Committee to plea the need of a Civil Rights Law.

We congratulate Bob on the fine job he is doing for the good of the community and assure him of our cooperation in encouraging membership in the Councils.

Trappist Speaks at FH
OUR FAILURES RARELY
SURPRISE US Friendship House workers. We know we are but the crude tools that God has chosen for His work of helping to prepare the soil of humanity for the divine seed which His ministers sow. But sometimes we are much surprised by our successes—small though they be; surprised that FH continues to exist and carry on its work of manifesting the justice and charity of Christ. If we could keep in mind the words of Father Christopher Benton, of the Order of Cistercians of the Strict Observance, concerning the part of the contemplative orders in the Mystical Body of Christ we should no longer

am afraid I was not as concerned about loss of property and the possible loss of life in these instances as I was when it happened to us. Where does a family go when it has been burned out? Perhaps into the basement of one of the storefront churches, perhaps in with friends or relatives who are no doubt already overcrowded, perhaps they will be lucky enough to get another room or two in another building which may also be a fire trap. And while these things happen the public housing program is being killed and Chicago is losing rent control. Neither of these efforts, of course, are the whole answer for Chicago's housing problem, but they are part of the answer.

Job Bill Before State
AS THIS IS written the Illinois legislature is holding in their hands the job opportunities for thousands of minority group workers.

experience such surprise—only an increase in humility—in love and gratitude—and joy!

He reminded us that the contemplatives are the heart of the Mystical Body even as those engaged in the active apostolate are His legs, arms, feet, hands or fingers. But it is the heart that pumps the vital bloodstream of grace throughout the whole body, making each member healthy and capable of performing its task. Though this fact is not new to us, yet how easily we forget the debt we owe our cloistered brothers and sisters. What a source of confidence it should be to us to realize what a powerhouse of grace we have backing up our feeble efforts which alone would be so ineffective.

Trappists from New Mexico to Oregon

FATHER IS A NEWCOMER to Oregon; he is the Procurator for the recently acquired Trappist Foundation located about 25 miles from Portland at Lafayette, Oregon. At present he is living a most-un-Trappist-like existence. It is more one of half-hermit and half-itinerant preacher! He is the sole resident of a small farmhouse on the property which he has purchased for the Trappist community which is still in New Mexico. But while awaiting the arrival of his brethren he is permitted to go abroad, to converse freely and to eat anything that is put before him. (We thought to ourselves what a penance this must be to one who is used to the simplicity, silence and serenity of the cloister!)

Father asked us to pray that they may be successful in selling their property in New Mexico so that they may have the funds to start the necessary building here for the community to live in. We gratefully promised our prayers that the problem of this rather vicious circle might be solved. The monks are forced to move because of the difficulty encountered in raising any produce on their land other than cactus and rattlesnakes! Anyone interested in buying a dude ranch boasting a superbly beautiful view should contact Father Christopher for further information.

Governor Stratton is certainly to be congratulated on taking a stand in favor of the bill. His support is one of the things that will make passage possible, but it will still be a struggle before the bill can become a law. Let's hope that Illinois will follow the example of the nine states that have enforceable fair employment laws and will make decent jobs available for minority groups.

A SEMINARIAN SAYS:

"In sincerest humility I can easily say I am a much better seminarian because of what I learned. Once in a while we experience something which makes a transformation in us that we just can't explain. The Summer School and the people I met there did something for me which I will never forget."

ATTEND A
FRIENDSHIP HOUSE
SUMMER SCHOOL

(See page 5 for details)

D. C. RESTAURANTS

(Continued from Page 1)

in these fields in recent years, either voluntarily or through persuasion and pressure from local groups.

Effect and Penalties

EARLY REPORTS of the actual effect of the decision indicate that only a few Negroes have sought service in previously segregated restaurants. They were served courteously and satisfactorily. The Coordinating Committee for the Enforcement of the D. C. Anti-discrimination Laws has issued a statement advising that it would keep a check on whether the law was being obeyed, and stating the procedure for filing complaint by anyone who found instance of discrimination. Criminal action can then be taken at once, which should prove a more effective method than those laws of some other cities which require that civil suit be filed in order to secure redress. The penalties for violation are a \$100 fine, suspension of operator's license for a year, or both.

History of the "Lost Laws"

THE LAWS OF 1872 AND 1873, originally passed by the short-lived Legislative Assembly of the District, fell into disuse and were omitted by an oversight when the District laws were codified in 1906. In 1947 they were rediscovered by Charles Houston of the President's Committee on Segregation, and in 1950 suit was brought against Thompson's Restaurant by three colored and one white person who had been refused service there. A wide variety of local organizations joined in filing briefs and supporting the suit financially. They were opposed by the Washington Restaurant Association and the local Board of Trade. Both sides suffered reversals and appealed again until the case finally reached the high court in May of this year.

"Home Rule" Cause Benefits

THE COURT affirmed the ability of Congress to grant local self-government by simple legislative enactment, and pointed out as a possibility the ability of the present District Commissioners to enact other civil rights ordinances themselves. This new channel offers the Eisenhower

administration, through its appointed city officials, an opportunity to make a real contribution to "wiping out every vestige of segregation in Washington."

THE COURT sent back to the U. S. Court of Appeals the question of the validity of the 1872 law, which applies to hotel accommodations, barber shops, beauty parlors, and other establishments.

School Decision Put Off

THE CASE BEFORE THE SUPREME COURT for racial integration in the public schools has been postponed until the fall. The Court asked lawyers working on the case to consider five questions pertaining to the issue and present their conclusions for discussion when it is reopened in October. Although many of us had hoped for a decision during this session, it may be just as well that it was not made. The questions raised are highly technical and will take considerable investigation, and as the results will probably mean the closing of loop-holes and a clearer statement of action, they will be beneficial to the cause. Furthermore, it is thought that there is a pretty strong possibility of decision against discrimination, so the time lapse may allow those who favor same to reconsider, or at least simmer down a bit. No one wishes any child to be hurt by the violence of his elders and supposed betters, and the less tumult and shouting the better. We sincerely hope that if—no, when! (have confidence, brethren!)—the Court decides against the bias, the opposition will comply with as good a grace as have the owners of Washington's restaurants.

WE OF FRIENDSHIP HOUSE invite you to join us in offering a prayer of thanksgiving that this major step has been taken toward uprooting bigotry here, and in offering another prayer that the many remaining strongholds of prejudice may soon follow along the same path. When you visit our capital city again you can be prouder of it. It has come closer to exemplifying the community life of a Christian democracy.

Students Have Moral Obligation In Inter-Human Relations

CHICAGO, ILL.—Student representatives from 18 colleges and universities were told Saturday, May 16, that each of them has a "moral obligation" to help straighten out inter-human relationships.

"If Catholics do not help to fashion the future in inter-human relations, it is quite likely the future will be fashioned in a way disagreeable to all of us," said Dr. John J. Kamerick, Dean of Studies at Lewis College in Lockport, Illinois.

Dr. Kamerick was the main speaker at the first annual interracial collegiate study day, sponsored by the Catholic Interracial Council of Chicago at De Paul University.

Dr. Kamerick criticized both Catholic and non-Catholic colleges for failure to produce "a Catholic intelligentsia which could make us intellectually respectable in the United States."

Besides this short-coming, the colleges have turned out barely a minority that will try to do something toward the establishment of better human relations in their own communities, he said.

STUDENT LEADERS ATTENDING the interracial study day recommended that the individual conduct of every Catholic collegian should set an example in the field of race relations in accordance with the natural law of justice, the American tradition of equality

VITAL COURT DECISION

(Continued from Page 1)

ham Lincoln, I would say it was comparable to the Gettysburg address.

A Friendship House Staff Worker was present most of the six days that the court was in session. We believe that a lasting social order and peace will only be attained by a Christian social order, and that in the words of St. Paul we must "restore all things in Christ." To our minds it was most necessary and important that we show the world by our presence that we were concerned that the sacred human right to possess property be preserved and that the Christian virtues of social justice and charity be not trampled upon. We felt that our place was beside Dr. & Mrs. Falls, lending our moral support and letting the world know we were concerned about what was happening. And all through the trial, somewhere in the back of my mind, I kept hearing a quote from Cardinal Suhard: "What priest, what Christian, can remain deaf to the cry coming from the depths of the masses who, in the world of a just God, cry for justice and brotherhood? . . . The Church would be denying her own self, she would cease to be a mother, if she remained deaf to the cry of anguish which reaches her from every class of humanity."

—Dixie Anne McCleary



A Priest Says:

"The best of anything I've attended in this line was the Summer School week last year. I've never had more fun before—and learned a lot, too!"

ATTEND A FRIENDSHIP HOUSE SUMMER SCHOOL
(See page 5 for details)

of opportunity, and the Divine precept of charity toward all men. This example must be given in their parish life as Catholics and in their community life as Americans.

Schools attending the student study day included: St. Joseph's College, Collegeville, Indiana; Marquette University, Milwaukee, Wisconsin; Alverno College, Milwaukee, Wisconsin; University of Illinois, University of Chicago, Northwestern University, Loyola University, DePaul University, St. Xavier's College, Mundelein College, Rosary College, College of St. Francis, Lewis College, Fournier Institute, Barat College, Chicago Teachers College, Springfield Junior College, St. Procopius College.



Views of the Month

(Continued from Page 1)

Anti-Bias Bill for Taft-Hartley Proposed

WASHINGTON, D. C.—Sen. Irving M. Ives (R-NY) has offered an amendment bill to the Taft-Hartley Act before the Senate Labor Committee. It would prevent discrimination by employers and labor unions, and possibly provide a satisfactory substitute for a Federal FEP law. On the other hand, it might bog down the revision of the whole Taft-Hartley Act in a morass of Southern filibuster.

The only two members of the Senate Labor Committee whose names did not appear on the bill were Sen. Hill of Alabama and Sen. Taft.

The President Speaks Out

WASHINGTON, D. C.—President Eisenhower spoke at two national meetings here on topics very dear to our hearts. At the twenty-second annual meeting of the National Housing Conference he delivered a message in which he said that "Americans of all parties" had accepted the "moral obligation" of providing "decent housing for those now compelled to live in slums." A week later he attended the tenth anniversary luncheon of the United Negro College Fund (which we urge our readers to support in any way they can), and told a distinguished audience of 350 educators and other leaders that there was no place in this country for "the theory that there can be second-class citizens." "I believe," he said, "that as long as we allow conditions to exist that make for second-class citizens, we are making of ourselves less than first-class citizens."

More Fraternities Flout Bias Rules

FOR SOME TIME NOW fraternity chapters in various colleges have been getting into trouble by initiating members whom their national boards would not accept. A number of colleges and universities have voted to refuse to recognize any campus organizations which discriminated on the basis of race. Amherst, Dartmouth and Williams College and the Universities of Boston, Columbia, Connecticut and Michigan are among those whose students have shown that they understand the true meaning of "fraternity."

Dr. Bunche Warns Against Negro Segregationists

WASHINGTON, D. C.—At the installation of a new Phi Beta Kappa chapter at Howard University Dr. Ralph Bunche, UN Trusteeship director, charged that some Negroes are helping to perpetuate segregation for economic reasons. Such people must be combated by a fuller understanding of the meaning of integration among those who wish to help, rather than hinder, the dropping of racial bars. "The Negro has evinced great courage in facing segregation," Dr. Bunche said. "Even greater courage may be required for some to learn how to live without it."

Negro Priest Ordained

NEW ORLEANS, LA.—The Rev. Aubrey F. Osborne, a native of McDonoghville, La., was ordained here on May 30 with 10 other candidates by Most Rev. L. Abel Caillouet. Father Osborne is the first Negro student to complete the theology course at New Orleans' Notre Dame Seminary. He will be assigned to a parish in Algiers, La.

St. John of the Cross Meets Lao-Tse

THE INTERIOR CARMEL: The Threefold Way of Love, by John C. H. Wu, O.S.B., J. D. Sheed and Ward, New York, 1953. \$3.25.

"SO CATHOLIC THAT YOU WOULD THINK generations in the Faith must have gone into his makeup; so Chinese that you know he brought his whole racial and cultural heritage with him into the Church, intact." This is Frank Sheed's description of Dr. Wu, an internationally famous lawyer and scholar, and author of *The Interior Carmel*. Dr. Wu in his previous book, *Beyond East and West*, said, "Christ constitutes the unity of my life."

In *The Interior Carmel* he shows us the way to Christ, how to become a saint in the world with the spirit of the cloister in our hearts. To illustrate the purgative, illuminative, and unitive stages on the way, he gives us a wealth of apt quotations from the Chinese sages, the Psalms, Beatitudes, and the saints. He finds a parallel of these three stages in "the Mass also."

"The Reversal of Values," "Mortification," and "Meekness" are the chapter titles in the section on the purgative way. Hugh of St. Victor is quoted, "Love alone since the beginning ever persuadeth the servant of God to fly the seductions of this world, to tread pleasure under foot, to restrain in fleshly concupiscence, to subdue desire, to despise honors—in one word to spurn all the allurements of this present existence, and to brave death for the sake of eternal life."

"THIRSTING FOR THE BE-LOVED" and "The Practice of Fraternal Charity" head the chapters on the illuminative



Dr. John C. H. Wu

stage. Dr. Wu says, "The love of men flowers spontaneously and continually from the love of Christ . . . going from virtue to virtue." Dr. Wu gives a beautiful explanation of the necessity of contemplative orders, that their souls must be a garden of delights for Christ their Beloved, who wafts their perfumes abroad in graces to help men save their souls. He quotes St. Theresa of Avila, "To pray for those who are in mortal sin is the best kind of alms-giving."

"The Dark Night," "Peace of Soul" and "The Joy of Love" are chapter heads on the unitive way. The chapter on the joy of love is particularly inspiring. "Joy grows with love . . . The way of love is the way of the cross . . . A man in love with God has begun his heaven upon earth . . . the subtle relations between suffering and rejoicing in the true lover of God . . . the joy of martyrdom" give an outline which is beautifully filled in by Dr. Wu. He compares the

Pilgrimage Through the Devotions

CHANNELS OF DEVOTION, by Joseph Husslein, S.J. Bruce Publishing Co., Milwaukee, 1953. \$4.00.

THE LATE FATHER HUSSLEIN has written a series of reflections on the eight most wide-spread devotions of Catholics. The author discusses the devotions in the light of their historical origins and their significance today.

For example, in writing of the devotion to the Christ Child, the author discusses the Christ Child in prophecy and the Christ Child in the world. Before I read this book I was unaware that the "Christ Child's Own Singer"—St. Therese—was a poet. Fr. Husslein included her poems in

his reflections on the Christ Child and on the devotion to her.

THERE ARE BEAUTIFULLY WRITTEN CHAPTERS on the devotions to the Blessed Virgin and to St. Joseph. The three-fold dignity of Mary is discussed. She was daughter by predilection of the Holy Father, Mother of the Divine Word, and Bride of the Holy Spirit.

Those devoted to the "Saint of the Incarnation" will enjoy the chapter on St. Joseph. A parallel is drawn between the Joseph "whose fatherhood was more sublime because it was virginal" and Joseph of Egypt who prefigured him.

There are chapters on the devotions to the Sacred Heart, The

Holy Eucharist, and St. Therese, the Little Flower.

THE CHAPTER ON Our Guardian Angels contains scriptural proof of the "spirits all around us," and tells why we owe our angel reverence, love, and confidence. The chapter on the Poor Souls explains the doctrine and teachings of the Church on the Poor Souls in Purgatory.

Every Catholic who favors these devotions or who has singled out a special devotion will profit from this beautiful book. Fr. Husslein's reflections enable the reader to practice the devotions with understanding as well as love.

—Virginia Rohr Rowland

Their Hearts Are His Garden

Their Hearts Are His Garden, by Sister M. Marguerite, C.S.J. St. Anthony Guild Press, Paterson, N. J., 1946. \$1.00

THIS BOOK PROPOSES to "teach the child to live Christ." It is divided into four parts. Part One contains "the truths which he needs to know if he is to begin to think of God lovingly and to pray meaningfully." There are some delightfully informal stories about children and their experiences. Example: "Mother baked a cake for Mary's fifth birthday and they had a party. One week later, her mother baked a cake and her aunt and uncle came over for another party. 'Last week was my birthday,' said Mary. 'We came to celebrate your birthday in God's church,' said the company . . . the day you were baptized." Other stories explain Patron Saints, Grace, the Missions, etc.

Stories which teach the child how to live unselfishly with neighbors and friends are in Part Two. There are excellent stories about learning to work together, living as children of God, Peter learns kindness . . .

THE CHILD is told about the saints in Part Three by simple incidents, which were chosen because they have meaning for a small child and will inspire the child to imitate the saint. These stories were written at the five-year-old's level and they introduce the pre-schooler to such great saints as Theresa of Avila, Bernadette, Cecilia, Anthony, and Francis. There are two excellent legends which tell about

the real Santa Claus and why we give valentines—these, of course, are about St. Nicholas and St. Valentine.

ENABLING THE CHILD to participate in the liturgical year is the aim of Part Four. I have found that my Mark and Maureen love to follow the liturgical year. They enjoy all of the feast-days. There are stories of tremendous value in explaining the meaning of Lent and Advent.

An outline for parents who want to use the stories to help their children develop spiritually is at the end of the book. This outline contains an excellent procedure for mothers to follow in their desire to bring the child to a knowledge of religious truths. It tells the mother how to give her child the concept of happiness in this life, stressing that God gives us happiness.

The outline also refers to those stories which, with songs and prayers, help the mother give her child an understanding of baptism, the crucifixion, saints, angels, and prayer. The mother who follows this outline and also the activities suggested in the appendix will have given her child a knowledge of God and His goodness . . . and how we should turn to God for help in our own struggle for goodness. There are wonderful suggestions for spiritual motivations to be used in giving the child those important (and almost extinct) habits of obedience, happiness and truthfulness.

—Virginia Rohr Rowland

Vocations for All

DEAR SISTER by Catherine de Hueck. Bruce Publishing Co., Milwaukee, 1953.

CATHERINE de HUECK has compiled sixteen brief chapters into letter form as only she can do. Though this book is entitled "DEAR SISTER," it would be unfortunate if it were confined only to religious circles.

It is an appeal to help foster religious vocations as well as vocations to the Lay Apostolate. What is most impressive is the author's plea to teach youth the dignity of marriage, and not that it is a second-best vocation.

The question arises, as one reads further, Is secularism entering the walls of our Catholic institutions? This chapter is most interesting; it is a bomb which is developed and exploded right before your eyes. To quote, "It seems as if our modern Catholic schools and colleges are competing with the secular institutions, mostly on worldly lines; and are giving in more and more to a compromise with that same world Christ denounced so utterly, so violently."

The theme of the entire book is the Lay Apostolate of Catholic Action. The official definition reads: "Catholic Action is the participation of the laity in the apostolate of the hierarchy." This can include all those between "the age of reason and death." The author ascertains another step in Catholic Action, which is the last and highest. This she calls the "apostolate of loneliness and atonement."

—Dolores A. Meyers

The Holy Family



—Carl Merschel

A Saint Who Loves the God of Fun

A SAINT WHO LOVES the God of Fun.

Where can we find such a saint?

A saint with a fun fixation.
A saint who must be merry.
A saint who laughs with God all day.
And lifts his lilting voice to pray.

A saint who loves the God of Fun.
Where can we find such a saint?
A saint whose work whistles.
A saint whose words sing.
A saint whose prayers play
Hymns of joy upon his heart-harp.

A saint who loves the God of Fun.
Where can we find such a saint?
A saint whose skin may be black.
A saint whose voice will be liquid silver.
A saint whose soul will be hope-green,
passion-red, peace-blue.

Will Chicago or New York or Detroit
Bring forth such a saint?

By Brownrobe

Oregon Foes of Civil Rights Push Petition

PORTLAND, ORE.—(Special) —“After Civil Rights—What?” was the subject chosen for discussion at the latest meeting of the Committee for Interracial Principles and Practices, but by the time we had gathered together we agreed it should be changed to “Civil Rights—If and When!” Bill No. 169 which had already been passed by the Oregon legislators and signed by the Governor had been challenged by the “Civil Freedom Committee” and a petition for referendum had been filed with the Secretary of State. In order to bring this issue to state-wide vote in the next general election (in 1954) 23,375 signatures must be obtained before July 21, the effective date of the law.

Supporters of the petition state that this procedure “will give the people the right to reaffirm their former vote” (alluding to the referendum petition of 1950 when the Civil Rights bill was rejected by the voters). They claim that “the basic issue is to maintain the right of freedom of choice in association.” Such action is most distressing to those who have spent much time, effort and money in securing the passage of a law which “upholds the principle which concedes to everyone his inalienable rights—” as Archbishop Howard of Portland has expressed it.

Two of the seven fundamental rights of man with which we are here concerned are: the right to maintain and develop one's life and the right to form associations for the common good. This law, far from endangering one's “freedom of choice in association” guarantees it to EVERYONE—not just to a chosen few.

The Civil Freedom Committee is headed by Rev. Elbert D. Riddick, Rector of the Episcopal Church of the Good Shepherd,

but it is to the credit of the Episcopal Church in Oregon that Bishop Dagwell and the rest of the clergy have repudiated his action. It is believed that the Committee is merely a front for the hotel and restaurant interests which constitute the main opponents of the law. These would deny to ALL citizens who make up “the public” the right “to maintain and develop” their lives despite the fact that they have obtained licenses to do business because of their claim to “serve the public.” The ordinance covers only PUBLIC accommodations: hotels, motels, restaurants and places of amusement.

Against UNJUST Discrimination

Rev. Riddick's statement that the “inescapable consequence of freedom is to discriminate” evokes no argument on our part, but we should like to point out that he fails to discern the fine but important line between discrimination and UNJUST DISCRIMINATION. When individual discrimination is opposed to the common good it must be subservient to it.

Those who favor the referendum argue that it is the only truly democratic procedure. Which appears to be a deceptive statement in view of the fact that the number of signatures required represents only 5% of the total number of voters who exercised their right in the last general election for Supreme Court Justice of Oregon. Such a ratio is hardly democratic when compared with the total number of registered voters in the state today. If the signatures of a majority of the registered voters were required it might be acceptable, though it would still be contradictory to our democratic method of legislation by representation as provided by our Constitution.

(Continued from Page 4)

dozens, even hundreds, of people.

Daily a larger part of our attention and time is consumed with matters concerning housing; we attempt to clarify the rights of tenants and to let them know what they are. We've been holding meetings in the library four evenings a week, calling in the people from a couple of houses at a time and trying to answer their questions; in many ways it's been a matter of informing people that no policy has been set by the redeveloper. There are groups, however, concerned with the total problems of housing in the city, who have the conviction that the tenants are the important element in the whole garbled situation; their efforts back us up and have been effective in ironing out a few of the issues raised so far. Mr. Fisher, of the Urban League, finds that the situation on this project area has become “a red hot chestnut” and officials of the project office themselves believe that real estate law will have some changes made as a result of this furor over relocation. It is a situation that requires much work and much prayer; please everyone who reads this do put the situation of the tenants in your prayers; their lives are enmeshed as never before. It is a situation also that involves the housing policy of this large city and really has ramifications

that will be effecting many residents of New York who remain unconcerned about what goes on in Harlem. This ignoring is not always a conscious thing, I admit, but it is for our acts of omission in the social order that worldwide problems have been staggering the State Departments of the globe.

“Thank You”

IT IS A GREAT GIFT of God that the staff is to go on retreat this week. We will join the staff of the Washington house at Burnley, Virginia, where Fr. Daniel Cantwell, Chaplain of the Chicago house, will give the retreat. It's difficult to leave at a time when we feel of use to our neighbors, but it is a primary thing that we depend on God as the source of all our activity so it is an act of faith that we go.

Jean Rogers wants all the people who send us donations but stipulate that we may be busy or not have postage to acknowledge their gifts to know that she is personally grateful for their concern and thanks them anyway, in this roundabout manner. She prays for them and so do we all, remembering our benefactors at Compline each evening. All are welcome to join us at Compline.

Thank you too who have been sending men's clothing and that for ladies and children; it has been magnificent, and your zeal inspires while it helps to provide for the wants of others.

Mr. David Robinson, head of the Anti-Defamation League of Portland, says that our opponents expect to secure the greatest support for the referendum in areas outside Portland where the non-white population is practically nil and where there is the greatest ignorance concerning the real facts involved. Another expedient resorted to in the 1950 referendum which is expected to be employed again is to have wide circulation of the petition in taverns and bars with the hope of securing the greatest number of signatures in the shortest time with the greatest ease! OUR hope is to inform a sufficiently large group of voters of these facts and to warn them against signing such a petition, despite the opposition's argument that even those in favor of the law should have the right to cast their individual vote in this matter.

Portland Women Voters Study Negro Housing

Report made by Mrs. S. R. Winch for the Housing and Civil Liberties Committee of the League of Women Voters in Portland, Ore.

PORTLAND, OREGON—Interviews with real estate brokers, loan agencies and appraisers have shown us that housing segregation is due to the general public—to you and to me. Each one of us, it was said many times, likes to live next door to his exact duplicate. This being so and a realtor being “a custodian of real estate whose sworn duty it is to uphold Article 35 in the Manual of Oregon Real Estate Brokers and Salesmen,” Negroes, Jews, Catholics, “Okies,” etc., may be considered detrimental for a neighborhood. Article 35 reads “A realtor should not be instrumental in introducing into a neighborhood a character of property or use which will clearly be detrimental to property values in that neighborhood.”

The Deputy Real Estate Commissioner of the Real Estate Department of Oregon, Mr. B., reports that Article 35 is “more diplomatically worded” than it was a few years ago when it read “members of any race or nationality” but that the meaning remains the same. Mr. B., who has held this position for eight years, considers his “trouble office” of the state and—more important than that—in Salem, the state capital.

Realtors Set Negro Limits

HE VOLUNTEERED the information that Mr. C., a real estate broker, would “never step over the line” and that he has told his salesmen never to sell to Negroes beyond certain limits, such as east of Union, south of Oregon St., etc. Mr. B. reminded Mr. C. that he was restricting his salesmen greatly but Mr. C. replied it was the “only right thing to do.” Mr. B. reported that he then told Mr. C. that he should permit his salesmen to go about five blocks beyond this circumscribed area and if there were any houses in a block already occupied by a Negro his salesmen should sell in those blocks to other Negroes, Mr. B. would stand behind those salesmen and tell any real estate brokers complaining to his office that those were already “Negro districts.”

Although emphasizing that

anything said by him is personal and that decisions are made by the President and Board, Mr. D., Executive Secretary, of the Board, prophesies that the present situation will change “when his telephone stops ringing with complaints when a home is sold to a Negro in an area in which no Negro has previously lived.” If there are Negroes in an area, a broker will sell to another Negro. If a Negro wants to buy a house in an area in which there are no Negroes, the realtor will step out of the picture and let the owner do as he wishes. If a realtor persisted in completing such a sale and a complainant wrote to the Realty Board, the realtor would be called before their ethics committee.

Homogeneity is not synonymous with stability, says Charles Abrams in the “The Appraisal Journal” (July 1951). He elaborates his five points. First, that homogeneous sections are monotonous. People have little opportunity for improving their cultural status through contact with people of different experiences, background and education. Second, that one-class neighborhoods are bad for children. If they never see a Negro, a Jew or a Catholic child, they will be more apt to fear them when they grow up. Third, that homogeneous neighborhoods flout the American tradition of being an asylum for the persecuted. Fourth, that homogeneous neighborhoods are un-American. The Constitution bars discrimination. Fifth, that homogeneous neighborhoods are unrealistic. What assurance has one that it will remain so and hence if it is heterogeneous at the start it will have less to fear.

No Proof Negroes Lower Values

What of figures to prove that Negro occupancy devalues property? Everyone interviewed (real estate brokers, lenders, appraisers) freely admitted there are none. Yet a loan manager said, “When a Negro moves into a block, the property is devalued 25%.” Asked for figures to prove the statement he said, “We fly blind.”

Value to Negroes Increase

Another broker gave a percentage twice as high and when asked for proof, told a story of a house in Seattle which would not sell because there was a

way. As a result, most of the time we're all angry. The only time I have recreation is when I go out or am left alone at home. Otherwise I can't hear the radio when my grandmother or my uncle's baby is sleeping. I can't read because there is always so much noise.

“I only have two things I really like to do, and that's cook and play my clarinet. I get plenty of practice cooking, but I can't play my clarinet unless there is no one home, and that's very seldom. Health conditions are not very good where I live. There is very poor ventilation because we have only one window. In the winter time there is no heat even though the rooms are supposed to have steam heat!!”

Negro householder across the street. The Negro had been sold that house by a proved Communist. Mr. D. says figures on change in value “would be too hard to come by.” President of the Realty Board, Mr. X, said “every realtor” can cite cases of how selling to a Negro has deteriorated neighborhood values but admitted he had no statistics.

What of buying or building a home? Either usually presupposes a loan, which returns us to our original figure of lower annual income in tracts 23 and 23, and to the problem of obtaining a loan.

Usually a larger proportionate loan can be obtained in the FHA-insured type. As Mr. Z. pointed out, these loans being FHA-insured carry the official government policy of no discrimination and carry signatures to that effect. But of course “different individuals feel differently” and volunteered their feelings on the subject.

Community Clubs Restrict

Asked about the discrimination practiced by real estate brokers assisting in obtaining loans through his agency, he quoted the reading of the law governing the loans but admitted he feels he is not always getting an honest answer. This is particularly true regarding FHA-sponsored subdivisions. In these areas are used such “dodges” as the requirement that each prospective home owner be a member of the community club which in its turn will not accept a Negro to membership.



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